THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*"—I. PETER, 4: 11.

No. 39. Vol. LXIII. Thursday, September 26, 1901. Price One Penny.

ADDRESS TO THE JAPANESE.

APOSTLE GRANT AND ASSOCIATES MAKE KNOWN THE OBJECT OF THEIR PRESENCE IN THE ORIENT.

IN last week's issue of the STAR, we published, without comment, a dispatch from Yokohama dealing with Apostle Grant's advent in Japan, and giving the story of his ejection from a missionary boarding house. It now transpires that the particulars there given were not altogether correct, in that the Elders were *not* ejected as the dispatch made it appear, but were simply refused admission on calling at a house to which they had been recommended. Word from Apostle Grant since his arrival, indicates that their appearance among the Japanese has been the signal for no little stir in certain sections, and that sectarian ministers especially, are all agog, and have organized for the express purpose of opposing the "Mormons." Nothing daunted, the Elders are placing their message before the people, and have succeeded in enlisting the support of leading newspapers, some of which have devoted considerable space to accounts of their arrival, and the purposes for which they come. Among that published, appears the following "Address to the Great and Progressive Nation of Japan," which tells in plain and positive terms the reason why the "Mormon" missionaries are there, and will doubtless have its effect for good with the people of that nation:

"In company with my associates sent to you from the headquarters of the Church of Jesus Christ of Latter-day Saints, in Salt Lake City, Utah,

as an Apostle and minister of the Most High God, I salute you and invite you to consider the important message which we bear. We do not come to you for the purpose of trying to deprive you of any truth in which you believe, or any light that you have been privileged to enjoy. We bring to you greater light, more truth and advanced knowledge, which we offer you freely. We recognize you as the children of our common Father, the Creator of the universe. The spirit of man, the intelligent ego, is the offspring of God; therefore men and women of all races and kindreds and tribes and tongues on the face of the earth are brothers and sisters. It is, then, in the spirit of fraternity that we approach you, desiring your welfare now and hereafter. Our mission is one of duty. We have been commanded of God to proclaim His word and will to the world. It is by His divine authority that we act, and not in our own name or for personal ends. We entreat you to listen to our words.

"There have been in all ages some men inspired by the Almighty for the benefit of their own race and nation. The light they brought may be likened to that of the stars in the firmament. It was adapted to the times and conditions when they appeared. They all looked forward to a period when greater light and higher truth should be manifest. We declare to you that this greater revelation has come, and we have been commissioned from on high to expound it to you. The power and might and progress of the nations that are called Christian, proclaim the fact that there is something in their faith which is grand and potent for good. But the division and contention existing among the various sects into which they are separated, give proof that there is something among them that is wrong, and which tends to strife instead of union; to war instead of peace. The truth is that Jesus of Nazareth introduced to the world the divine religion intended to unite all mankind as one family and redeem the earth from evil. Error has crept in among His professed disciples, and darkness has come over the face of the world, and the pure light of heaven has been obscured.

"The great Eternal God in His infinite mercy, has restored that faith introduced by His Son Jesus Christ, who has reappeared, and once more organized His Church on the earth and conferred authority upon His chosen servants to proclaim the Christian faith in all its early simplicity, attended by the same authority and power. This is preparatory to the consummation of all things, spoken of by the seers and sages and poets and prophets of all the centuries from the beginning of time. The great Eternal God has spoken out of the heavens and opened up communication between Him and His people. He commands His children in every country, of every class and creed and position and color, to turn from their evil ways, repent of their sins and approach to Him in spirit, also to be baptized by immersion in water by one holding authority from Him for the remission of their sins, with the promise that by the laying on of hands of His deputed messengers, the Holy Ghost shall be bestowed upon all persons who thus obey His word. This will constitute a new birth and open the door of the kingdom of heaven to every obedient soul.

"By His authority we turn the divine key which opens the kingdom of heaven to the inhabitants of Japan. We say to them all, come to the light which has been shed forth from the Sun of Righteousness. We offer you blessings that are beyond price. They are not of man, nor do they come by the power of man, but they are from heaven where the true and living God dwells and rules in majesty and glory. That which your ancestors received which was good and which leads to do good, was but as the glimmering of the twilight. We bring to you the truth in all its effulgence, direct from the great Luminary of the day. Come to the light and the truth, and walk in the one way that leads to the divine and eternal presence! Then shall your souls be filled with peace and love and joy, and you shall learn how to unite with the great and pure of all nations and

tribes, for the establishment of the grand empire of righteousness on earth, and hereafter you shall dwell with the just and the redeemed in the immediate presence of our Eternal Father, and your glory and dominion shall be celestial and everlasting.

"Your servant for Christ's sake.

"HEBER J. GRANT."

KING NEBUCHADNEZZAR'S DREAM.

[*Continued from page 614.*]

The Prophet Daniel gives another description of the same four successive monarchies that are portrayed in Nebuchadnezzar's dream. He saw, in vision, that "four great beasts came up from the sea, diverse one from another," representing the same four successive empires that were denoted in Nebuchadnezzar's dream. Says Daniel: "These great beasts, which are four, are four kings which shall arise out of the earth." While to the king, whose mind was full of ambitious aspirations after human greatness and power, the vision of the future was portrayed by a colossal image in human form, it appeared to Daniel under the symbolism of four wild beasts distinguished for their ferocity and rapacious propensities. He says: "The first was like a lion, and had eagle's wings," which represented the Chaldean or Babylonian empire; for, as the "lion" of the forest is distinguished as the king of beasts, and the towering "eagle" as the king of birds, whose wings indicate both velocity and strength, so was the empire of Babylon the chief of all the then existing dominions of the earth, and the king of Babylon the highest of earth's rulers—"a king of kings"—who is necessarily described as the "head" of the great metallic statue, because with Babylon commenced the prophetical series of monarchies alluded to in the dream. The second beast was "like to a bear," denoting the Persian empire; the bear—a rabid and ravenous animal, noted for its rapacity and greedy thirst for blood, being a fit emblem of the Persians, who, for rapine and cruel oppression were at that time unequalled. The third beast was "like a leopard, which had upon the back of it four wings of a foul; the beast also had four heads, and dominion was given to it." The leopard is a fierce, cunning and swift-footed animal, and represents the dominion of the Greeks, under the command of their great leader, Alexander, whose intrepid boldness and celerity of conquest had given them the predominant position which they occupied in the world. The "wings" prefigured the distinguished rapidity with which the Macedonian kingdom rose into power and spread itself over the earth, and the "four heads" referred to the four successors of Alexander and the dominions they held. The "fourth beast," which was "dreadful and terrible, and strong exceedingly," and "whose teeth were of iron, and his nails of brass," and "which devoured, brake in pieces, and stamped the residue with his feet," was emblematic of the powerful and formidable Roman dynasty, which subverted and succeeded the Grecian, and which for stern despotism, grinding oppression, savage ferocity, and cruel, terror-striking tyranny, far outrivalled its predecessors; the "ten horns" signifying the

"ten kings" that rose into power, with the kingdoms over which they reigned, growing out of the Roman empire. These dominions, with such modifications and extensions as time and warfare have produced, still exist, and will continue to exist, till the stone from the mountain shall smite them and break them in pieces, and the wind carry them away "like the chaff of the summer threshing-floors."

The foregoing prophetic facts are still further confirmed by Belshazzar's vision of the ram and he-goat, related and interpreted in chapter viii. He beheld "a ram which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last." He also saw that "an he-goat came from the west," with "a notable horn between his eyes," and "smote the ram, and brake his two horns." Then "the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." In his interpretation of this vision, Daniel expressly says: "The ram which thou sawest having two horns are the kings of Media and Persia." These two kings, as before shown, united to overthrow Belshazzar's empire, and "Darius the Median took the kingdom." One horn, however, rose "higher than the other," and "the higher came up last:" in other words, Persia, under Cyrus, ultimately gained the ascendancy over Media, and the Medo-Persian thus became the Persian empire, of which the figure of a ram was the royal ensign. The ram was seen "pushing westward, and northward, and southward," and "became great," until the he-goat from the west "ran unto him in the fury of his power," and "smote" him and "brake his two horns." The figure of a goat was the royal arms of Macedon. Daniel further says, in explanation, "And the rough goat is the king of Grecia; and the *great horn* that is between his eyes is the *first* king," who, as before seen, was Alexander the Great, the most notable warrior then known. This "notable horn," however, was at length broken off; and "that being broken," says Daniel, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power," referring to the dominions of the four successors of Alexander—Cassander, Lysimachus, Ptolemy Soter and Seleucus—also represented in Daniel's vision by the Leopard's four heads. These royal successors, however, although "notable," as Alexander's most distinguished generals, for their military prowess, neither inherited his fame nor attained to "his power;" and, as before shown, the declining empire was finally overcome and taken by the Romans.

We now proceed to consider the particulars concerning the other kingdom, which, it is said, "the God of heaven" would "set up" in "the latter days," and which would overthrow and entirely break up the image of gold, silver, brass, iron and clay. Says Daniel: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken in pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The interpretation given of this was, that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou tawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here, then, is another and distinct kingdom spoken of, that would be "set up" on the earth after the completion of the whole image from head to toes.

The popular opinion among professing Christians is that the kingdom here alluded to was a spiritual kingdom set up by Jesus Christ upwards of eighteen centuries ago. But such a view of the subject we consider to be altogether erroneous, inasmuch as it does not consist with the declared and evident facts of the case. The kingdom here referred to by the Prophet Daniel, as is also evident from many other prophecies concerning it, will be a literal kingdom. It is catalogued with others that are literal in their character, although it will prove infinitely superior to them in all respects.

It will also be, in its organization, authority and laws, entirely different to and distinct from all others, even as the stone from the mountain was distinct from the image which it smote.

Again: It was a kingdom to be set up "*in the latter days.*" When Daniel said, "There is a god in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," he must necessarily have referred to the events connected with the kingdom last set up. The days of Nebuchadnezzar, or Darius, or Alexander, certainly could not have been meant by "the latter days;" and inasmuch as the Roman dominion was broken up, and other kingdoms rose out of its ruins, the days of the Cæsars could not have been "the latter days." Eighteen centuries have passed away since the Son of "the God of heaven" was martyred by those who would not have Him to reign over them; and certainly the middle of the nineteenth century has far greater claim to be regarded as "the latter days" than any period of time that has preceded it and passed away. We believe—yea, know that ours *are* "the latter days" spoken of by Daniel, when the kingdom of "the God of heaven" is to be set up. But if they are not, they have yet to come, and the events alluded to have yet to transpire, and, consequently, the Latter-day Kingdom has not previously been set up; for, when it *is* established, it will "stand forever."

Again: It was "*in the days of these kings*" that the God of heaven was to set up the kingdom signified by the mountain stone. Who, then, are to be understood by "these kings?" The emperor of Rome could not in truth have been designated "these kings;" nor could his predecessors on the thrones of Babylon, Persia or Macedon, who were dead, and their dominions subverted. Evidently, then, these kings or kingdoms referred

to are those denoted by the toes of the image, and also by the ten horns of the fourth beast in the corresponding vision, in respect to which Daniel expressly says: "And the ten horns out of this kingdom are ten kings that shall arise," etc. Kings are here used as representatives of their kingdoms, so that what was said of them referred to their respective dominions, as in the case of Nebuchadnezzar. Said Daniel: "*Thou* art this head of gold, and after *thee* shall arise another kingdom inferior to *thee*, and another third kingdom," etc. Nebuchadnezzar died, and Belshazzar succeeded him on the throne, so that it was the latter king who was dethroned by Darius, and not the former. As, however, Nebuchadnezzar is merely named as the representative of the empire over which he presided, so the "ten kings" alluded to are merely introduced as the representatives of the dominions which they held. The Medo-Persian empire did not succeed Nebuchadnezzar, for he had long been dead, and his place filled up, but it succeeded the Babylonian *empire*, over which Nebuchadnezzar had been, and Belshazzar was then, reigning. The Greco-Macedonian kingdom did not succeed "Darius the Median" nor Cyrus the Persian, for they had been dead nearly two hundred years; but it succeeded the Persian *empire*, over which Darius Codomanus last wielded the sceptre. The Roman empire did not succeed Alexander, for he had been dead nearly three hundred years; but it succeeded the Macedonian or Greek *empire*. So, in like manner, the "kingdom" which, it was declared, "the God of heaven" would "set up" on the earth "in the latter days," was not to follow the immediate reigns of the "ten kings" who first occupied the ten thrones of sovereignty, but it was evidently to succeed and "consume all these *kingdoms*," which their regal *successors* would be found presiding over. Those kingdoms into which the Roman empire was divided are now in existence. Royal intermarriages and military subjugations have effected various national amalgamations, and numerous political changes and provincial extensions have from time to time taken place since the original "ten kings" first sat upon their thrones of power; but still the dominions exist. Naples, Lombardy, Sardinia, Bavaria, Hungary, Greece, Spain, Portugal, France and Belgium (ten distinct kingdoms clustering about old Rome), all of which sprang *originally* from the Roman dynasty, now occupy established positions on the map of history. They are in a particular sense regarded as the modern forms of the original toes of the great image, and are therefore destined at no distant date to be "broken in pieces" and to become "like the chaff" which "the wind" carrieth away; or, in other words, to be dissolved and cease to exist as independent kingdoms, and finally to be merged into the one universal Latter-day Kingdom of the Saints of the Most High.

[TO BE CONTINUED.]

SEVERE EARTHQUAKE SHOCK.—A severe shock of earthquake was experienced at Inverness, Scotland, at twenty-five minutes past one o'clock Wednesday morning the 18th inst. In the town itself it was felt with considerable distinctness, and created great alarm. People were awakened from their sleep, and ran into the streets, and for some time were afraid

to return to their homes. The shock lasted three seconds, and exceeded in severity the seismal disturbances which so much alarmed the community in Inverness in November, 1890. The working staffs of the railway station, post office, and the police offices were much alarmed, and at first were slow to realise that an earthquake had taken place. In many dwelling houses ornamental articles fell to the floor, and chimney-tops toppled over and fell in the streets. As was the case eleven years ago, the earth-wave traveled up the Caledonian Valley—that is, from south to north. Visitors in some of the hotels in the centre of the town were amongst those who rushed into the streets. The alarm was greatest in this quarter. Exactly one hundred years ago, it is said, a similar disturbance was felt in the same vicinity.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

AN Italian band is being organized in Salt Lake City.

ABE MAJORS, the alleged slayer of Capt. Brown of Ogden, is having a new trial at Logan.

THE public schools of Salt Lake City and vicinity opened for the season's work on Monday, the 9th inst.

"ALL the world" was invited to attend the Elks' Street Fair and Carnival, held in Salt Lake City, September 16th to 21st inclusive.

GEORGE F. WILSON, a deaf mute, was run into by a train at Ogden on the 4th inst., and so badly injured that he died the next day.

HANS CARLSTON, an old resident of Fairview, Sanpete county, died in Salt Lake on the 6th inst., of heart failure. He was a native of Norway.

GEORGE DEMLING, a brakeman on the Rio Grande Western Railway, fell from a train just north of Provo on the 6th inst., and received injuries from which he died.

JUDGE A. B. CARLTON, a member of the first Utah Commission, died at his home in Terre Haute, Indiana, September 6th, at the age of 56 years. He had been totally blind for eight years.

MRS. ALICE TOLMAN, a pioneer of '48, passed away at her home in Marion, Idaho, August 23, 1901, at the ripe age of 70 years. She was a native of Yorkshire, England, and a faithful Latter-day Saint.

A NEW ecclesiastical division to be known as the Teton Stake of Zion, has been organized in the Teton valley, Idaho. Don C. Driggs is president, and J. D. Killpack and George S. Young are his counselors.

THE Rapid Transit power house, now the property of the Consolidated Railway and Power company of Salt Lake, was the scene of a disastrous fire on Friday, the 6th inst. The loss is estimated at $80,000, half of which is covered by insurance.

ELDER JOSIAH BURROWS is now superintendent of the Salt Lake Stake Sunday Schools, Elder Thomas C. Griggs having retired to devote his time to traveling among the Sunday Schools of the State. Elder Willard C. Burton and Charles B. Felt are Superintendent Burrows' assistants.

THE assassination of President McKinley thrilled no part of the country more than it did the Rocky Mountain region. On hearing of the shooting, President Lorenzo Snow said: "I think it is the most serious and lamentable thing that has occurred since the massacre of Abraham Lincoln. It is awful, and especially so considering the present state of affairs in this and other countries." Other prominent citizens of Salt Lake and vicinity, expressed themselves in similar terms.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 26, 1901.

EDITORIAL.

Food For Reflection.—We gave place, in our last issue, to an article from the *Fortnightly Review* headed, "Do Men Desire Immortality?" In it the writer takes the stand that people generally are not much impressed with the thought of a life beyond the grave, but rather choose to pursue the even tenor of their way as seemeth best to them, preferring to let the morrow take care of itself, and living totally and absolutely *in* and *for* the present. That there is a reason for this, must be evident to all right thinking people. Religious teachings for many centuries back have been so diverse and uncertain on such vital points of doctrine as the immortality of the soul,—to say nothing of the simpler principles of the Gospel—that men have become incredulous and, exercising their agency, have chosen to stand on neutral ground, so to speak, rather than to accept what conditions have led them to believe are the teachings and vagaries of their fellows. In short, they have come to regard the religions of the present day as being systems of but speculative import, each choosing for itself doctrines to suit its own convenience, and launching itself upon the sea of troubled theological thought, as one of the many conflicting candidates for public support, without regard to its adherence to, or authority of, the plain, unadulterated word of God. And because of this, it is a fact printed in bold relief in the history of the ecclesiastical world to-day, that religion has come to be looked upon as a sham and a humbug, and by some as a mockery in the sight of the Lord, due to nothing else but the clashing contentions of one denomination with the other. Men, looking at the condition of the world generally, have arrived at the conclusion that so-called Christianity has availed but little in relieving the distress of nations, and alleviating the condition of the fallen. They have come to know that the fruits of the Gospel are not apparent among the children of men, and that therefore, religious teaching is devoid of substantial results. And why? is the question naturally asked; because, as the Lord declared to Jeremiah the Prophet, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

There is inherent in man a desire to serve the Lord. He longs to pay homage to his Maker; but when he sees conditions so out of proportion to that designed by the Master, as well as to the professions of those with whom he mingles from day to day, religion becomes repulsive, he loses

faith and hope, and is soon found derelict and indifferent to anything that savors of the spiritual. And who are responsible for his condition? To a great extent his spiritual advisers—those to whom he has looked for encouragement—who, in their own blindness have been endeavoring to lead others to the light, and, in so doing, have caused that both have fallen into the ditch together. When men arrogate to themselves the right to teach and advise their fellows in things of such vital importance as those pertaining to their salvation, they become as the scribes and Pharisees of whom the Savior spake, and whose position is so plainly set forth in the twenty-third chapter of St. Matthew. Peter wrote "that no prophecy of the scripture is of any private interpretation," adding "for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." If, then, such things were recorded as men "were moved by the Holy Ghost," it requires a similar condition for their interpretation, and without obedience to the Gospel through the recognized channel of authority, the gift of the Holy Ghost can never be enjoyed, worlds without end. Men may cry "Lord, Lord," for a lifetime, but it will avail them nothing if they persistently refuse to carry out the teachings which He has given them. Here, then, is the reason for the condition of the world to-day. The religions of modern times are not only not consistent with the Scriptures, but they are not consistent with themselves, in that the results claiming to accrue do not follow, and there is no incentive offered to pursue further a spiritual life leading to works of righteousness.

THE same reasoning applies to an article published to-day on the Epistle of St. James. Martin Luther, the noted reformer, was a great and good man; but it must be borne in mind that his goodness did not make him an authorized servant of the Lord, nor have we any recollection of his having laid claim to such distinction. We believe his heart was right—that he had a desire to cause that righteousness should be established—but he never once spoke "as the oracles of God," hence the doctrines he promulgated had not the stamp of divine approval. He it was who launched the theory that belief alone was all that was necessary to salvation, this explaining most clearly his aversion to an acceptance of the Epistle of St. James. His famous pronunciamento is couched in this language: "I observe that the devil is continually attacking his fundamental article by means of his doctors, and that in this respect he can never cease or take any repose. Well then, I, Doctor Martin Luther, unworthy herald of the gospel of our Lord Jesus Christ, confess this article, that *faith alone without works justifies before God*; and I declare that it shall stand and remain forever in despite of the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians—in spite of the Pope and all the cardinals, with the bishops, priests, monks and nuns—in spite of kings, princes and nobles, and in spite of all the world and of the devils themselves; and that if they endeavor to fight against this truth they will draw the fires of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Luther, *according to the teaching of the Holy Ghost.*"

It will be seen in reading the above, that Dr. Luther had a pronounced conviction that faith alone justified before God. Is there any wonder then, that he caused to be expunged from the Lutheran Canon the epistle of St. James, so diametrically opposed to his conviction? None whatever. No wonder he called it "an epistle of straw," and based his assumption on the supposition of its being contradictory doctrine. The teachings of James, it would seem, were too exacting to meet with popular approval, and Luther, wise man that he was, saw fit to explain them away, and did so in the manner pointed out in the article here being referred to. But as the writer of that article says, "modern criticism has, however, gone far to prove the authenticity of the epistle," and if this be so, which it is, then that same "modern criticism" has placed the stamp of disapproval on the Lutheran dogma, and has shown that it was *not* "according to the teaching of the Holy Ghost," despite his assertion to the contrary; for the office of the Holy Ghost was to "lead and guide into all truth," and there is no reason for believing that Luther had the Holy Ghost, as in his day none upon the earth had the right to confer it. But notwithstanding modern criticism has gone far to prove the authenticity of the epistle, there are still thousands of people who cling tenaciously to the Lutheran theory; and when confronted with the practical teachings of the Apostle James, sneeringly denominate them "an epistle of straw," hoping by this to justify their position that a mere confession with the lips alone—a passive belief—will exalt them in the kingdom of our Heavenly Father. To such we can only say, if their belief will lead to acts of righteousness, will cause them to "accept with meekness the engrafted word, which is able to save their souls," then will it avail them; otherwise it will amount to absolutely nothing, save to place them in the hypocritical position of the scribes and Pharisees, who were charged with shutting the Kingdom of Heaven against their neighbors. "He that believeth on me, the works that I do shall he do also."

Our General Record Books.—We have received from Salt Lake City for distribution among the Conferences and Missions, a number of general record books such as are in use in the various Wards and Stakes of Zion. These books were specially prepared by a committee appointed by the First Presidency, and are made to conform to requirements at home; and as it is intended that similar records be kept in the mission field, they will be found just the thing for carrying out the instructions issued some time ago. Each book has four divisions, each accompanied by explanatory notes to guide the recorder in his work. That no erasures may be necessary, thereby destroying the appearance of the book, clerks should thoroughly master the theory thereof before starting, so that the record may be kept clean and neat, and the work done in an artistic, legible manner, suitable for preservation and for reference in years to come. In order to give the data required, it will be necessary for clerks of branches and districts to report such information to Conference headquarters as often as Presidents shall direct, and this will involve the keeping of corresponding records in each branch of the Conference. In opening the books,

clerks should do so by recording only the names of those now living, and adding thereto as births and baptisms may require. When filled, they will be taken to headquarters in Zion and placed among the general records of the Church, there to convey all the information required concerning the sections whence they come, and of whose history they form such an important part; hence the necessity of their being complete and final in their character. The names of those who have passed away, and also those whose whereabouts are unknown, should not be placed in these records, the new register being intended for living issues only. The records have already been sent to some of the Conferences, and others will receive them in due season. Accompanying them, on the last page of each book, will be a sample of the change necessary in the heading, so that in each Conference the books may appear the same.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

PRESIDENTS of Conferences would oblige by sending us announcements of Conference Meetings in due time for seasonable notice in our columns. In order to render them effective, they should be published at least one week before the meetings are scheduled to take place.

IN a letter to President Lyman, President David L. McDonald of the Swiss Mission says: "At present the work here is progressing steadily. The brethren are well and hard at work. The harvest is encouraging. We are sorely in need of more men. With our present number it will be impossible to reach the whole nation. Can you furnish us at least ten men for the French cantons? I don't know why they should not reap a rich harvest in those sections. We need at least double the men we have in this Mission. Fruitful fields await their coming. Your visit here brought lasting happiness and eternal blessings to many hearts and homes."

THIS is from the pen of a Kentucky editor, who recently visited the famed "City of the Saints": "Salt Lake City, with her population of 65,000, for months past has shown from 25 to 40 per cent greater bank clearings than Denver, with a claimed population of 165,000. This tells the tale of her wonderful prosperity, and of Utah's advance in the development of mineral wealth. The Gentiles are in the majority in Salt Lake City, but the urban population is very largely 'Mormon.' The 'Mormons' are a great people—a thrifty, prosperous, intelligent and vigorous people, brimming over with good nature and generous hospitality. They impress you everywhere with a sense of their cleanly vigor and strength of character. The beautiful and magnificent 'Mormon' temple, the construction of which cost over $5,000,000, and occupied a period of forty years; the wonderful Tabernacle, with its seating capacity for twelve thousand people, its marvelous acoustic properties, and its grand organ, are objects long to be remembered, when once they have been seen."

ARRIVALS.—The following named Elders from Zion, arrived at Liverpool per s.s *New England*, on Thursday, the 19th inst.: For the British Mission—Charles L. Crawforth, and Simon W. Beck, Spring City; William Alonzo Childs, Gunnison; William A. Shaw, Ogden. For the Scandinavian Mission—George W. Okerlund, Loa; Gustave A. Mossberg, Salt Lake City.

APPOINTMENTS.—The Elders arriving on the 19th for the British Mission have been appointed to the following fields: Charles L. Crawforth and William Alonzo Childs, Sheffield; Simon W. Beck, Liverpool; William A. Shaw, Norwich.

RELEASES.—Elder Joseph S. Dixon of the Nottingham Conference has been honorably released to return home per s.s. *New England*, sailing from Liverpool, October 10th; also Elder Alexander C. Patterson and wife of the Scottish Conference, all on account of failing health.

DEPARTURES.—The s.s. *New England*, leaving Liverpool to-day, had aboard the following Elders en route to their homes in Zion: Samuel H. Webster, George W. Watkins, Willard W. Spiers, William H. Grimshaw, Niels Jacobson, Christian D. Fjeldsted and Ras Rasmussen. Sisters Maria Francis and Ellen A. Purt, who having been visiting in England, were also passengers on the same boat.

CONFERENCE NOTICE.—The London Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Finsbury Town Hall, Rosebery Avenue, London, E.C., October 6th, 1901, services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. Special music at each meeting. On Saturday evening, October 5th, at 8 p.m., a grand free concert will be given, at which some of Utah's best talent will participate. A cordial invitation is extended to all Saints, Elders and their friends.

THE SHEFFIELD CONFERENCE.

THE Sheffield Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Arcade Hall, Barnsley, September 22, 1901, President Caleb D. Brinton presiding.

The morning service convened at 10:30, there being in attendance Apostle Francis M. Lyman, President of the European Mission; President Ernest Bramwell and Elder Charles Tucker of the Manchester Conference; Elders Walter J. Wilds and John R. Goldsbrough of the Leeds Conference; Elder David L. Dowding of the Birmingham Conference; Elder William H. Banks of the Grimsby Conference; Elder John G. Wheatley of the Nottingham Conference, and all the traveling Elders of the Sheffield Conference.

After the opening exercises the Sacrament was administered by Elders Thomas L. Beech and Joseph C. Wood, assisted by local Elder Oliver Atherley. President Brinton then offered a word of welcome to those present, and presented the names of the general authorities of the Church,

all being sustained unanimously. Apostle Francis M. Lyman was sustained as President of the European Mission, and Elder Caleb D. Brinton as President of the Sheffield Conference, together with the traveling Elders to labor in the districts indicated: Sheffield—Arthur R. Reddish, James R. Cooper, Joseph C. Wood, Charles L. Crawforth and Sister Emily M. Brinton; Barnsley—James Adams and William A. Childs; Doncaster—Thomas L. Beech and Thomas J. Howells; Sandall—George R. Scott and Joseph P. Cooper.

The statistical report for the past six months was read as follows: Missionaries from Zion—High Priests, 1; Seventies, 10; Lady Missionaries, 1. Local Priesthood—Elders, 12; Priests, 13; Teachers, 2; Deacons, 9; members, 240; children under eight years of age, 60; total number of souls, exclusive of missionaries, 336. Tracts distributed—from door to door, 16,376; in open-air meetings or otherwise, 482. Books sold, 40; loaned, 156; given away, 85. Strangers' houses visited—with first tract only, 5,442; by invitation, 932. Gospel conversations, 1,080. Meetings held—hall, 161; cottage, 65; open-air, 147; Sunday school sessions, 76; M. I. A., 24; Bible classes, 23; Priesthood, 44. New members baptized, 15. Confirmations, 15. Children blessed—of members, 8; of non-members, 1. Emigrated—over eight years of age, 16; under eight years of age, 14. Died—over eight years of age, 1. New subscribers to STAR, 4.

Elders James R. and Joseph P. Cooper each spoke briefly on the practical part of the Gospel of Christ, and after the singing of the hymn "O My Father," President Lyman spoke, portraying the life of our Savior, and showing how He always submitted Himself to the mind and will of His Father. The reason that man did not live up to that high mark of perfection was because of the selfishness of his nature, and his great desire for worldly gain. Benediction was pronounced by Elder Thomas J. Howells.

At 2:30 p.m. the attendance numbered 138 souls. Elders James Adams, Arthur R. Reddish, John G. Wheatley and Sister Emily M. Brinton bore strong and fervent testimonies to the truth of the Gospel, and spoke briefly on the need of revelation.

President Lyman read the 4th chapter of Ephesians, and considered the organization of the Church as pictured by the Apostle Paul. He also read section 20, verse 37, of the book of Doctrine and Covenants, showing what a person must become before he could be initiated into the fold of Christ. Benediction by Elder Joseph C. Wood.

The evening meeting was addressed by Elder George R. Scott and President Ernest Bramwell, each speaking of the spirit which characterized the work of the Elders. The remainder of the time was occupied by President Lyman. He said the world hadn't the Gospel, although it had been revealed for their benefit and exaltation, provided they would accept it. Spoke of the power of the Priesthood, and the fact that the Gospel would be preached to all nations as a witness. His testimony as an Apostle of the Lord would have to be met by him, and all who heard it; so also with the testimonies of the Elders now engaged in the ministry.

President Brinton heartily thanked the Higham Choir, which with

Brother George Clough as leader and Mr. Frederick Peat as organist, rendered the anthems, "When the Lord shall build up Zion," and "Jerusalem my glorious Home" during the meetings. He also thanked all who had assisted in providing food and entertainment for the visitors, after which benediction was pronounced by Elder Thomas L. Beech.

On Monday, at 9 a.m., a council meeting was held at Higham, at which the Elders rendered their reports, and received timely instructions from President Lyman. At 1 p.m. a general Priesthood meeting was held.

On Saturday evening, the 21st inst., a social entertainment was given in the Arcade Hall, at which songs and recitations were nicely rendered, and a prominent part taken by the deaf mutes.

ARTHUR R. REDDISH, Clerk of Conference.

THE EPISTLE OF ST. JAMES.

IN what does "true religion" consist? This is a question by which many serious laymen of the present day are continually distressed. The Protestant privilege of private judgment in matters pertaining to the Christian faith is by no means always a privilege easy to exercise. Nothing is harder than to read the New Testament with an open and candid mind. Not only the words themselves, but glosses on those words, and theological theories drawn from those glosses, are so familiar to us that any attempt to read as for the first time seems well-nigh hopeless. Every verse is overlaid with the moral and dogmatic deposit of centuries, and only the most determined effort to forget will enable the inquirer to judge fairly of "the truth as it is in Christ." One reason for this difficulty of discernment comes from the long-established habit of regarding the New Testament as one book, and of forcing the opinions of one writer into the expressions of another. The great Protestant, Luther, however, had too much mental sincerity to be able to concur in this common practice, and when he could not blind himself to the fact that the Epistle of St. James did not, at any rate verbally, coincide with portions of the teachings of St. Paul, he cut the book out of the Lutheran Canon and declared it to be "a veritable epistle of straw," founding his dictum of exclusion upon the supposed doctrinal contradiction, and upholding it by the fact that St. James is seldom quoted by the early fathers, and then not always as possessing complete Apostolic authority. Modern criticism has, however, gone far to prove the authenticity of the Epistle, and it may, we think, be said without fear of contradiction, that it is now considered by most learned authorities to be established. Admitting, then, that "James, the Lord's brother," wrote the book which bears his name, it must be of enormous value as bearing upon the Gospel "once delivered to the saints," for St. James must have lived for years under the same roof with our Lord. All we know of him apart from his writings is that in the beginning of our Lord's ministry he was one of those "brethren" who "did not believe," but that after His resurrection Christ "appeared unto James and then unto the Twelve." St. Paul describes him as one of the "pillars of the Church" at Jerusalem, and to him the great Apostle unfolded his scheme for the conversion of the

Gentiles. Once again we hear of "the Lord's brother" as chosen to pronounce judgment in the matter of the obligation of Jewish rites upon Gentile converts, and to the wise and conciliatory spirit which he showed upon this occasion he probably owes his traditional title of "the Just."

To turn from the man to his book. With regard to the date of the Epistle authorities differ. Some put it as early as A.D. 45, others as late as A.D. 60. The latter maintain with Ewald that it shows evidence of direct effort to controvert mistaken inferences which had arisen from the teachings of St. Paul. To the ordinary reader, however, these much discussed differences of opinion between the two Apostolic writers appear to spring from difference of temperament and environment rather than from any irreconcilable dogmatic distinction. St. Paul was a learned theologian, strong and eager in argument, bent upon freeing Christianity from bondage to the works of the Jewish law, and determined to set and preserve the jewels of Christ's religion in a world-wide system of dogmatic faith. St. Paul's genius was creative, and he had been trained in dialectic. The mind of St. James, so far as his short writings enable us to judge, was entirely receptive. While St. Paul sat at the feet of Gamaliel, St. James worked in a carpenter's shop, often, no doubt, laboriously planing that "easy yoke" which served our Lord to typify the religion wherein men shall "find rest unto their souls." From Christ he learned unconsciously that "true religion" which was finally transformed after Christ had left the world into the unwavering faith for which tradition tells us he was stoned to death. Both these early Christian teachers died martyrs for their faith, yet both had arrived by very different roads at the conclusion that the faith which will remove mountains or induce a man to give his body to be burned without charity "profiteth nothing."

The whole Epistle of St. James turns upon a somewhat startling definition of "true religion." Upon this definition the rest of the book hangs; and simple and almost bald as it is, it is none the less evidently the expression of the writer's mature opinion—his last word on the subject—for he prefaces the definition by solemnly declaring that he speaks "before God." "True religion and undefiled," he declares, "is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." A life of benevolence, sympathy and purity is, he teaches, the outcome of that "law of liberty" by which he exhorts men to live, and by which he assures them that they will be judged. He lays down no hard-and-fast rules for a religious life, but simply asks his converts to get rid from among them of immorality and excess of frivolity, that they may "receive with meekness the engrafted word which is able to save their souls." That law, he seems to teach, presses alike on all who would be "truly religious," making no difference between those who possess spiritual gifts and those to whom religious experience is not vouchsafed. "Every good gift and every perfect gift cometh from above," he writes, but their possession is evidently no essential part of the worship which may be attained to by all—alike by men of the world and men of learning, and "wayfaring men, though fools." In developing his theory of practical Christianity St. James displays a vein of satire which, unless in the Book

of Proverbs, is not to be found elsewhere in the Bible. "What doth it profit," he asks, "if a man say he hath faith and have not works? can faith save him?" "If a brother or a sister be naked or destitute of daily food, and one of you say to him, Depart in peace, be ye warmed and fed, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead, being alone." Then with biting irony he continues: "Thou believest there is one God; thou doest well: the devils also believe and tremble!"—ABRIDGED FROM THE *Spectator*.

HOW TO READ THE BIBLE.

If you this book desire to read,
Be prayerful that you may succeed;
Peruse with care, reflect, yea, pause
To meditate upon its laws,
For every precept, every line,
And ord'nances are all divine.

And if Salvation be your aim,
Observe what Jesus did proclaim;
Think not that men have wiser grown,
By preachings gospels of their own—
Who teach, yea, worship God in vain
For filthy lucre and for gain.

Be this your motto and desire,
Your soul to save, your thoughts inspire,
Till every secret here concealed,
May be unto your mind revealed;
Pray God and He will give you light
To read these precious truths aright.

SAMUEL DITTY.

DIED.

BROWER.—At the residence of her daughter, Mrs. C. E. Van Orden, at Lewiston, Utah, July 29th, 1901, of cancer, Betsy M. Brower; born December 28th, 1826, at Birmingham, England; joined the Church in 1853, emigrated to Utah in 1854 and lived the life of a true Latter-day Saint to the day of her death.

PARKIN.—At Spring Valley, Wyoming, August 29, 1901, of injuries received while working in a coal mine, Stephen Parkin, son of W. J. and Eliza Foulds Parkin, in the 25th year of his age. Deceased labored as a missionary in the Nottingham Conference, England, in 1897-8, and died a faithful worker in the Church. The funeral services were held in South Bountiful, Davis county, Utah, September 2nd, the speakers being Elders Cartwright, W. Salter, Earl Jennings, E. F. Parry, and Stake President J. H. Grant. He leaves a wife and child and numerous other relatives to mourn his untimely departure.

CONTENTS:

Address to the Japanese ...	625	Arrivals ...	636
King Nebuchadnezzar's Dream	627	Appointments ...	636
News of the Great West ...	631	Releases ...	636
Editorials:		Departures ...	636
Food for Reflection ...	632	Sheffield Conference ...	636
Our General Record Books	634	The Epistle of St. James ...	638
Editorial Notes	635	Poetry: How to Read the Bible	640

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.